

The Bible Echo, vol. 15

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Ellet Joseph Waggoner

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1900

January 1, 1900

“The Hope of His Coming” The Bible Echo 15, 1.

E. J. Waggoner

The glorious appearing of the great God and our Saviour Jesus Christ is the “blessed hope” that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail “the sufferings of Christ,” and at His first advent the “sure word of prophecy” was fulfilled to the letter, but “the glory that should follow” was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when His glory should be revealed, as the time when they also should “appear with Him in glory,” and “be glad also with exceeding joy.” *1 Peter 4:13; Colossians 3:4*. It was with this hope that our Saviour comforted His sorrowing disciples. *BEST January 1, 1900, par. 1*

“I will come *again*.” This means “another time once more.” Not thousands of times, as they would have us believe who claim that in fulfilment of His promise he comes whenever a saint dies, but only *once more* will He come again, to consummate the great plan of salvation. To this the apostle gave emphatic testimony, in these words: “Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin unto salvation.” *Hebrews 9:28*. It is appointed unto men once to die. In order that men might have life, Christ was once offered for sin, bearing “our sins in His own body on the tree;” and so, when His work for sinners shall have been finished, He will come once more —“the second time”—not bearing the sins of the world, as at his first advent, but for the salvation of those who, by means of His sacrifice and mediation, have “put away sin.” *BEST January 1, 1900, par. 2*

If He should not come the second time, His first coming would have been in vain. Said He, “And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye

may be also.” He comes to take to Himself the purchase of His own blood. He has gone to prepare a place for those who become His friends indeed, and when He has the place prepared for them, he will come and take them to it. His coming will be the grand consummation of the plan of salvation. In vain would be all His sufferings for men; in vain would be the faith which men have placed in him, if He should not return to complete that which He has begun.*BEST January 1, 1900, par. 3*

E. J. WAGGONER.

January 8, 1900

“Terrible Manifestations of Mercy” The Bible Echo 15, 2.

E. J. Waggoner

The terrors of Sinai reveal the mercies of Calvary. Men are accustomed to think and speak of the terrors of the law as given on Sinai, but they forget that Calvary is equally terrible. Was it death to touch the mount where the law was proclaimed? even so Calvary meant death. There were thunders and darkness and earthquake at Sinai, and at Calvary there were the same. Yea, even from the throne of grace, to which we are invited to come and obtain mercy and find grace to help in time of need, proceed lightnings and thunderings, and voices which cause the earth to quake. *Revelation 4:5; 11:19*. The awfulness of Calvary, which wrung from the lips of the Saviour the cry, “My God, My God, why hast Thou forsaken Me?” and which broke His heart, show the greatness of the law which had been broken. On the cross Jesus magnified the law of God. There it was shown that so unchangeable is the law, that it will take the life even of the only begotten Son of God, when He is “numbered among the transgressors.” But the greater and more awful it appears, the more may we rejoice, because we know that God has pledged His own existence to the bestowal of all its righteousness upon us. What a blessed promise it is, that God will magnify the law. Let no one speak lightly of that which Christ by His death made honourable. *BEST January 8, 1900, par. 1*

E. J. WAGGONER.

January 22, 1900

“Not Under the Law” The Bible Echo 15, 4.

E. J. Waggoner

“But we are not under the law.” No indeed, thank the Lord for that. And why are we not under it? Because we walk in it. Have you forgotten that the message of comfort prepares the way of the Lord? and that the undefiled in the way are those who walk in the law of the Lord? *Psalms 119:1-3*. We are delivered from the law, which condemned us to death for our transgression, that we should serve in newness of spirit, and not in the oldness of the letter. *Romans 7:4-6*. And this is done by the body of Christ, in whom the law finds its perfect fulfillment. When we are joined to Christ in perfection, then the same fullness of the law will be found in us. The curse of the law is not to them that do it, but upon them that do not continue in all things that are written in it. *Galatians 3:10-13*. Christ has redeemed us from the curse of the law; that is, He has redeemed us from disobedience, unto perfect obedience. *BEST January 22, 1900, par. 1*

E. J. WAGGONER.

February 19, 1900

“God’s Watchfulness” The Bible Echo 15, 7.

E. J. Waggoner

Surely there is not a more comforting passage of scripture in the Bible than this. It is full of tender, comforting words. “O Israel, thou shalt not be forgotten of Me.” “He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep.” *Psalm 121:3-4*. How often we hear somebody say that God has forgotten him. Why, the very breath that he uses in saying it, is an evidence that God has not forgotten him. A man is not a mere machine. He is not like a clock which the owner winds up, and then leaves to run down when the spring has uncoiled. If that were the case, then everybody would live at least to old age. No man lives of his own power, for “there is no man that has power over the spirit to retain the spirit; neither hath he power in the day of death.” *Ecclesiastes 8:8*. We lie down, and go to sleep, and we awake, simply because the Lord stays awake and watches. In the beginning He breathed the breath of life into man’s nostrils, and He has continued doing that every moment since. If He thought only of Himself; if He gathered unto Himself His Spirit and His breath; all flesh would perish together, and man would turn again to dust. *Job 34:14-15*. But God does not forget a single individual; therefore we live. This does not imply that when a man dies it is because God has forgotten him. Not by any means. No; the God who has so complete a grasp of details that He knows every sparrow, and the number of the hairs upon every head, as well as the names of all the innumerable stars, can never be accused of forgetfulness. Details do not worry Him. *BEST February 19, 1900, par. 1*

April 16, 1900

“‘The Open Grave’” The Bible Echo 15, 15-16.

E. J. Waggoner

In the city of Hanover, Germany, there is in one of the churchyards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer's shop, and it is known far and wide as “The open grave.” The history of it is in brief this:-*BEST April 16, 1900, par. 1*

More than a hundred years ago a woman was buried there, and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb: “This grave, purchased for eternity, must never be opened.” The grave, as will be seen from the cut, was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were firmly bound together with iron bands. But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up, or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life, proceeded to make its way to the light.*BEST April 16, 1900, par. 2*

Slowly and imperceptibly, but with irresistible power it forced its way between the huge stones, and burst every iron band. Now there is not a single stone left in its original position, although no hand of man has ever presumed to try to move them.*BEST April 16, 1900, par. 3*

A vigorous birch tree is now growing from the open grave which was to remain closed to all eternity. The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire side of the grave, but immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter.*BEST April 16, 1900, par. 4*

There is in the same churchyard another grave that has been opened in the same manner by a small locust tree, but it does not

attract the attention that the first one does, since it has no inscription and no iron clamps. Both however teach the same thing, namely, the power of life.*BEST April 16, 1900, par. 5*

How easily the voice of God sounding from heaven can rend all the tombs! That voice which at the last day will shake the earth, and open every grave, is but the same voice which in the beginning said, Let the earth bring forth grass and trees; and although no sound of it is heard, that Word is able, as we have seen to break every bond. That is the power of the resurrection.*BEST April 16, 1900, par. 6*

But the power of the resurrection of the last day is only the power which Jesus Christ, who is risen from the dead, exerts in every believer. He is near to every soul, with all the power of His resurrection life. "The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." *Romans 10:8, 9. BEST April 16, 1900, par. 7*

That Word, which at the last will open every grave, and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that would hold any soul down to this earth and its grovelling life. Jesus still comes as of old, anointed with the Holy Spirit, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who will listen to Him? "Hear, and your soul shall live."*BEST April 16, 1900, par. 8*

E. J. WAGGONER.

December 10, 1900

“The Sabbath and Salvation” The Bible Echo 15, 50.

E. J. Waggoner

God is the Creator of all things. That fact constitutes His right to rule. “Know ye that the Lord He is God; it is He that hath made us, and we are His.” *Psalms 100:3*. “The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God.” *Psalms 95:3-7*. The last proclamation of the everlasting Gospel which is to be preached just before the end, “to every nation, and kindred, and tongue and people” as a witness to all nations, the announcement the fulness of which is to make ready a people prepared for the coming of Christ, is this: “Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” *Revelation 14:7*. But this knowledge is just that which the Sabbath is designed to keep in our mind. “He hath made a memorial for His wonderful works.” Through His work we have salvation; in the works of His hands we triumph; therefore the Sabbath, which makes known to us the wonderful, finished works of the Lord, is that which reveals to us to the full the sanctifying power of God. Thus it is the seal of God, which the Holy Spirit will put upon all true believers who live till the coming of the Lord. And as the forgiveness of sins, when fully appreciated, brings with it the healing of all diseases, and the healing of the body is the outward, visible sign of Christ’s power to cleanse from sin, it was most fitting that some of the most wonderful works of healing should take place on the Sabbath day. It was to show that the Sabbath brings God’s perfect rest to both soul and body. Whatever God blesses He makes a means of blessing. “God blessed the Sabbath day, and hallowed it.” He sent it forth on its mission of carrying blessing to mankind. It is a truth that God has poured out His blessings freely on all men; the very possession of life is the blessing of the Creator; but it is the Sabbath that makes known to mankind the fulness of God’s blessing. It brings with it to all who accept it for just what it is,

the knowledge of such a blessing as they never before dreamed of, no matter how long they have had experience as Christians. It was given in Eden, and pertains to Eden, and brings the joy of Eden with it. It is, in fact, a remnant of Eden left in this sin-cursed world, to win us to Eden restored. In it we find the power of the world to come. "If thou turn away thy foot from the Sabbath," says the Lord, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [and that heritage is Christ]; for the mouth of the Lord hath spoken it." *Isaiah 58:13, 14*. Oh then, "taste, and see that the Lord is good." Accept His perfect rest,—His Sabbath,—and keep it, and know now the joy of the Lord. E. J. WAGGONER. *BEST December 10, 1900, par. 1*

